

J. Downes atty
1164 3c 3

THE
^h
MILLENNIUM,
—
A
P O E M

IN THREE CANTOS.

Ultima Cumæi venit jam carminis ætas :
Magnus ab integro seclorum nascitur ordo.
Jam redit et Virgo, redeunt Saturnia regna :
Jam nova progenies cœlo demittitur alto.

VIRGIL.

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1800.

P

THE
MUSEUM

P. O. M.

IN THREE COLUMNS



LONDON

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PREFACE.

AMIDST all the disputes which have agitated the world of late, it seems to be a proposition universally acceded to by every party, that a MILLENNIUM, or GOLDEN AGE, will in due time arrive, and banish every evil from among us; when the faculties of man shall be prodigiously enlarged and enlightened, when virtue shall triumph over vice, when Nature herself shall assume a dress of perpetual flowers and sunshine, and the misery of past ages be forgotten in the overflowing felicity of the present.

This consoling dogma, which formed a part of the faith of several of the earliest fathers of the Christian church, is still credited by many of those of modern times, who pretend to trace their descent in a direct line from the Apostles themselves. But the belief does not terminate

here; it extends itself to Jews and New-Jerusalemists, to heretics and infidels; it forms the blessed hope of the Illuminati abroad, and of our Corresponding Societies at home; it is alike admitted by Dr. Priestley in America, and Condorcet in France; by Godwin in our own country, and Kant in Germany. But, of all the publications which have been written of late upon this interesting subject, I am most pleased with a little dissertation of the German philosopher, which was published about six years ago in the *Berlinsche Monatschrift*, and, in nine consequential propositions, attempts to demonstrate, not only that this Millennium, or chiliad of moral perfection, will indubitably take place, but that the laws by which it is to be accomplished are as certain and definite as those which regulate the seasons. It is true the philosopher, reasoning perhaps from the present phænomena of the political world, declares himself incapable of predicting the precise period in which that age of happiness shall commence, and seems disposed to refer it to a very distant and incalculable epoch; but its

arrival, he nevertheless assures us, is as certain as though it had reached us already —and every individual being, and every collective state, whether in peace or war, are imperceptibly contributing toward so marvelous an event.

The world will then become one universal nation, governed by the same system of laws, and superintended by the same benevolent and paternal authority; while every cosmopolite, or universal citizen, will equally promote and participate in the felicity of his brethren.

Not being able, at present, to obtain a copy of the German, in which this ingenious essay was originally written, I am under the necessity of quoting from the French version of it, which was presented to the public a short time afterwards, and imported into this country by De Boffe of Gerrard-street:—" On voit que la philosophie peut avoir aussi son chiliarisme; mais tel, que son idée même, bien que de loin, peut devenir en quelque sorte son introductrice, et que par conséquent elle n'est rien moins qu'une chimère. Seulement il s'agit de savoir si l'expérience du

passé peut nous apprendre quelque chose de la marche de la nature vers son but. Je dis même très peu de chose : car cette marche semble exiger une si longue suite de siècles, que d'après le court chemin parcouru jusqu'ici par la race humaine en avançant vers le but, on ne peut trop déterminer encore ni quelle en est la progression, ni quel est le rapport de la partie avec le tout.— Ainsi tant d'observations célestes faites jusqu'à nos jours n'ont encore pu nous apprendre rien de certain sur la route que s'ouvre et que parcourt notre soleil avec toute la foule de ses satellites au travers du grand système des fixes : quoique, cependant, nous puissions, d'après une connoissance générale des lois fondamentales de l'univers, et d'après quelques données fournies par l'observation, conclurre avec certitude l'existence de cette route.

“ Mais telle est la nature de l'homme, qu'il ne peut rester indifférent aux changemens même les plus éloignés que doit subir son espèce, si seulement il est certain qu'ils arriveront un jour. Et nous sur-tout, pouvons-nous les prévoir sans émo-

tion, tandis que (du moins il le semble ainsi) nous pouvons par de sages mesures hâter pour nos neveux cette époque si fortunée? Les plus foibles indices de son approche doivent être pour nous d'un vif intérêt. Déjà il existe entre tous les états de si intimes rapports, que nul d'entre eux ne peut négliger sa culture intérieure sans éprouver bientôt les funestes suites de cette négligence, la diminution de ses forces, et de son influence intérieure. L'ambition et la jalousie réciproque qui animent les gouvernemens assurent donc assez maintenant, si non des progrès vers le but de la nature, au moins le maintien des pas que l'on a faits jusqu'ici. Il y a plus : nous ne sommes pas dans un moment très-favorable à une grande extension de la liberté civile : son établissement porterait préjudice à toutes les affaires, sur-tout à celles du commerce, par conséquent aussi aux forces d'un état dans ses relations au dehors. Peu-à-peu cependant cette liberté s'accroît et s'étend : car on diminue aussi l'activité générale, et par les forces du corps politique, en empêchant chaque citoyen de choisir à son gré tous les moyens de prospérité qui ne bles-

sent point la liberté des autres. On fait disparaître de jour en jour ces barrières qui entravent la conduite personnelle et privée; la tolérance religieuse s'introduit; et enfin, au milieu des opinions folles et des rêveries qui viennent à la traverse, avance insensiblement cette *lumière* bienfaisante, qui doit sauver le genre humain de tous ces projets de conquêtes devastatrices, formés seulement par ses chefs pour leur grandeur personnelle, et qu'ils abandonneront quand ils entendront mieux leurs vrais avantages. Elle doit de la foule des sujets s'élever enfin jusqu'aux trônes; y porter cet intérêt du cœur que l'homme éclairé ne peut s'empêcher de ressentir à la vue du bien qu'il sait reconnoître; et influencer ainsi jusques sur les maximes des gouvernemens.—Les maîtres actuels du monde n'ont pas de trésors à consacrer aux établissemens d'instruction publique, à rien de ce qui concerne le bien général; tout l'emploi de leurs fonds est déjà réglé d'avance pour la prochaine guerre. Ils sentiront, cependant, que quand les peuples s'efforcent de suppléer de leur mieux, quoique lentement et foiblement, à ce de-

faut, il importe du moins de ne pas les en empêcher. Le tems enfin viendra, où ce grand art de la guerre, si incertain des deux parts malgré l'habileté qu'on y déploie, paroîtra si dangereux à mettre en pratique, par les déchiremens profonds qui en restent dans l'état, par le poids des dettes qui s'accumulent sans cesse, dont bientôt on ne pourra plus prévoir l'acquittement, et qui forment dans notre siècle un nouveau genre de calamités; la guerre, dis-je, semblera si importune à tous nos états Européens, dont l'enchaînement intime rend l'ébranlement d'un seul funeste à tous, que, réduits à cette démarche par leurs propres périls, ils réclameront d'eux-mêmes des arbitres. La forme ne sera point encore régulière et légale: mais ainsi se préparera de loin la formation d'un grand corps d'états, dont les siècles précédens ne montrent aucun exemple. A peine aujourd'hui démêlons-nous quelque ébauche grossière de ce grand corps; et cependant un sentiment général, qui affecte en secret tous les membres, leur apprend combien chacun est intéressé au maintien de l'ensemble.— La-dessus se fonde cet espoir, qu'après maintes

révolutions et transmutations d'états, enfin l'on verra succéder l'ordre universel que la nature a pour but, *l'union cosmopolitique*, dans le sein de laquelle le genre humain verra se développer toutes ses dispositions primordiales."

This consoling theory of M. Kant, which is undoubtedly founded upon incontestible facts, and consentaneous, as I have before observed, with the universal faith of mankind, is only erroneous, as it appears to me, in the immense distance of time at which it places the origin of the age of perfection. There are a thousand circumstances daily occurring, at least in our own country, which incontrovertibly indicate that this æra has commenced already; and M. Kant is, in this respect, only excusable in having formed his opinion abroad, and in a state, perhaps, less favourable to the moral perfectibility and happiness of man than he must undoubtedly have witnessed in Great Britain, if he had ever enjoyed the good fortune of visiting it.

And yet it is probable, that, even among our-

selves, there are some who may be surprised at the opinion I here advance ; for it is not impossible to find out a man, in the present day, who slumbers away the whole of his existence, and remains stupidly unconscious of the events that surround him :—

*Mortua quoi vita est prope jam vivo, atque videnti ;
Qui somno partem majorem conterit ævi ;
Et vigilans stertit, nec somnia cernere cessat,
Solicitamque gerit cassâ formidine mentem*.*

To such is it in vain that we develope the increase of our commerce and our colonies ; that we open the doors of our commerce and our public soup-shops and kitchens, and exhibit the variety and cheapness of the banquets prepared there ; that we display the opulence of our purses, and the obtrusive generosity with which we compel the nations on the continent to partake of the surplus of our riches. It is in vain that we demonstrate the improvement of the public taste and morals ; that we enumerate the bills which have lately been introduced into parliament, or are intended to be introduced, for the prohibition of

* Lucret. lib. iii.

bull-baiting and cock-fighting,—for preventing the abuse of animals while alive, and deciding on the most expeditious mode of killing them when condemned to the slaughter-house,—for the abolition of the slave-trade, the regulation both of nuns and of adultery, and the religious observance of Good-Friday *. In vain is it to assert that card-routs have given way to natural philosophy, that Hoyle has fallen a victim to Euclid, and the orgies of Martindale to the sober problems of Dr. Garnett. Finally, in vain is it to unfold the portals of St. James's church, and exhibit, during the whole

* It is to be lamented that some of these bills have not hitherto met with the favourable reception to which they are entitled, particularly those on bull-baiting and the slave-trade: but, with respect to the former, Mr. Windham has in some measure atoned for his opposition, by giving notice that he should occupy the leisure of the ensuing summer in devising a plan for the more easily and expeditiously killing those animals that are condemned for human food: and with regard to the latter, as the bill has already passed in France, and is at this moment acted upon in that country, there can be no doubt that we shall take a lesson of morality from our neighbours, and that it will speedily pass in our own. As to the two bills on the subject of nunhood and adultery, although rejected, they are only rejected for the present,—they are each to be speedily brought forward in a state of immaculate perfection; and the good and the virtuous may already rejoice in the anticipation of their eventual triumph.

period of Lent, the weekly eloquence of the right reverend prelate who expounded the scriptures there, or the weekly religion of the polite and noble audience that flocked to hear him.

These, and thousands of additional facts, all of a similar tendency, though daily springing around us, it is probable, are not meditated upon by many who are eye-witnesses of their existence; much less are they concentrated into one form, and made subservient to a demonstration of the actual commencement of the golden MILLENNIUM, which has been so long predicted and hoped for by religionists and philosophers of every persuasion, and which now only requires the downfall of that gigantic and miscreated monster JACOBINISM—

Monstrum horrendum, informe, ingens, cui lumen ademptum—

to be fully ascertained and accomplished,—a monster which is now just discovered by one of our most learned dignitaries of the church to be the only one typified under the image of *the great whore of Babylon*, and which Papists, Protestants, and Mohammedans, are all equally labouring, in the bonds of true Christian and Mussulman unity to overthrow and annihilate.

It is to elucidate the more prominent of these rising events, and to demonstrate, beyond all power of contradiction, the commencement of this happy æra, that the ensuing poem is devoted : and while the sophistry of the discontented and malicious, for such there still exist among us, notwithstanding all the laudable measures which have been adopted to suppress them, is too frequently endeavouring to depreciate the enjoyments we possess, and to render us as dissatisfied as themselves, the Muse who shall dare to represent nature as she is, and to persuade us into a belief of our happiness from positive and incontrovertible facts, will not, it is to be hoped, be suffered to unbosom herself without a merited degree of attention and reward.

Since writing the above, I find the immediate advent of a Millennium incontrovertibly demonstrated by Mr. Dobbs, in one of the best and most religious speeches that ever were delivered in the House of Commons of Ireland, no longer ago than the 7th of last June,—in which celebrated and impressive harangue the pious orator not only

forcibly maintained the instantaneous approach of this blessed period, but pointed out, from the sacred Scriptures themselves, that Ireland was to be the favoured country, and the city of Armagh the individual spot in which this heavenly reign was to commence, and whence it was to be propagated: and he thought it not much less than blasphemy that the parliament of his own country should be dissolved in an æra so truly critical, and its members be thereby prohibited from hailing the young radiance of its earliest dawn in their constitutional and representative posts. As no reply was made to this impressive oration, we are compelled to conclude, by all the logic of the schools, that it was *tacitly* assented to by the whole house.

It must rejoice every good man to find that the substance of this speech is now communicated to the public by way of introduction to an express dissertation on ancient prophecy; in the course of which I meet with one or two remarks so truly curious and valuable, that I cannot avoid noticing them in the present place. It has always been a difficulty with theologians to reconcile the benevo-

lence of the Supreme Being with the doctrine of the final perdition of any of the sons of Adam, his immediate and rational offspring. This difficulty is most ingeniously solved in the present treatise, and by a discovery equally original and perspicuous. The honourable writer, whose knowledge in the *occult sciences* extends as profoundly backwards as forwards, by investigating the parchment-rolls of the antedeluvian heraldry, hitherto concealed from bibliopolists and antiquaries, has discovered that no one who can claim a *legitimate* descent from Adam will be the subject of this eternal punishment. The credulous and unfortunate Eve, it appears, not long after her expulsion from paradise, once more listened to the voice of her *seducer*, and actually consented to *criminal conversation* with him. From this adulterous intercourse Cain proceeded,—the true and unquestionable son of perdition; and it is the descendants of this illegitimate offspring, all equally the children of the Devil, and none besides, for whom the day of final vengeance is kept in reserve *.

* See "A Concise View, from History and Prophecy, of the Great Predictions in the Sacred Writings," &c. by Francis Dobbs, Esq. Member for the Borough of Charlemont in Ireland.

As a friend to free inquiry, I congratulate the honourable author upon this truly original and most important discovery: the adultery of Eve with the Devil was never before, I believe, suspected by Jews or Christians of any description. I nevertheless beg leave to warn him against the danger he hereby encounters of an action for a libel. The family of this lady are now become pretty numerous in the world,²—the honour of all of them is at stake; and it will be no bar, I apprehend, to the institution of such a process, that she has been long defunct: for, within the course of the last ten years, if I be not much mistaken, not less than two actions have been brought by the noble family of Cowper,—the one *versus* Topham, the other *versus* Walter, for libels against their progenitors, uttered after their decease.

Of these descendants of the adulterous communion of Eve with the Devil, the Illuminati of our own country and the continent, we are further advertised, form the clan at present most conspicuous and characterised. Such, indeed, is the peculiar favour shown to them by their great progenitor, that they are permitted to hold secret in-

tercourse with his own world of impure spirits; while the society of Avignon, on the contrary, for which our author appears to have a strong predilection, seems, in his estimation, to have attained an equal degree of eminence in holiness and virtue, and, as a reward for their religious zeal, are in like manner admitted to an occult communion with angels and the spirits of the just.

It is truly to be hoped that the honourable author will be in the catalogue of members returned to the Imperial Parliament, and that he will deliver his sentiments as freely in this country as he has in his own. From the vast multiplicity of topics which have of late been brought forwards in the British legislature, such a novelty of subject must be a great desideratum; and the attachment of the Ministry to matters of religion is too well known to require a panegyric, or to make him doubt for one moment of their countenance and conversion.

THE
MILLENNIUM.

CANTO I.

Μη με καταπαυετ', επειπερ ηρξατο τερπνοτατων μενεων ο
καλλιβοας πολυχορδος αυλος.

Simonides apud Aristid.

1890

WILLIAM WILSON

CARLO L. W.

11

THE
MILLENNIUM.

CANTO I.

INGRATES, avaunt! who, blest beyond your sires
With freedom, wealth, with all that man requires,
Fill with complaints each snarling, sniveling page,
And curse at once your country, and your age :
Asps of the state ! who poison with your lies 5
Each bud that blossoms, and each breeze that flies.
O blind to all the virtues of your day !
Dead to the joys that spring where'er you stray,
Fly, fly, ye base aspersers of the times,
For other ages meant, or other climes,— 10

Fly! or may MITFORD, with the zeal of SCOTT,
 Assign you posts, perchance you'd rather not!
 Be yours the bonds that daring WAKEFIELD bind,
 Or PRIESTLEY's exile 'mid the savage kind!

11. *Fly, or may Mitford, with the zeal of Scott.*] Sir John Mitford, the worthy successor of Sir John Scott, whose severe rectitude, and laudable vigour of conduct, have justly elevated him to the peerage, by the appellation of Lord Baron Eldon, and fixed him in the seat of Chief Justice of the Court of Common Pleas: whence, in due time, as every good man will rejoice to hear, he is to be exalted to higher honours still.

13. *The bonds that daring Wakefield bind.*] The imprisonment of Mr. Wakefield in the gaol at Dorchester, as indeed almost every one knows, is in consequence of his having written an answer to a political pamphlet of the Bishop of Landaff, which was declared a libel by a Special Jury of Middlesex in the Court at Westminster. In this reply to the Bishop it was at first imagined by the writer himself, as well as by several of his friends, that the most obnoxious passage introduced was the well-known fable of *The Wise Ass*. But it becomes me, in this place, in order to vindicate our old friend Æsop from the charge of disaffection to the government of Great Britain, to state that this does not appear to have been the fact. For, although it was proved upon the above trial, that a second edition of Mr. Wakefield's Answer had been published by himself after the commencement of the action against him, with this passage, and several others, which were also conceived to have been the most flagitious, expunged;—the Attorney General declared that, in his estimation, there was more criminality in the publication of this second edition without those passages, than of the former in which they were introduced. So that the booksellers are still at liberty to

Or may ye feel the poverty and want 15

That threatened CANNING's total life to haunt,

publish, and ourselves to read, this excellent apologue, without incurring the imputation of jacobinism, or libellous intention.

14. *Or Priestley's exile, &c.*] It is to the immortal honour of the colliers and mechanics at Birmingham, that they anticipated the law in the case of that violent anarchist Dr. Priestley, who was preparing his political gunpowder among them, and with true patriotism compelled him to cross the Atlantic, and secrete himself in the very outskirts of cultivated America, where he is languishing at this moment. And it is certain that if Mr. Burke had not completely forgotten this anecdote in their favour, when he wrote his celebrated pamphlet in the French Revolution, he would not have stigmatised either themselves or their compeers with the ungenerous appellation of SWINISH MULTITUDE.

15. ————— *the poverty and want*

That threatened Canning.] The father of Mr. Canning was an Irish gentleman of small expectations but of respectable family. He married, against the consent of his parents, a lady of considerable beauty but no pecuniary endowment, and was, in consequence hereof, driven to much perplexity and distress. With these evils, however, he was not afflicted long. He soon forsook "this visible diurnal sphere," and with a young widow left also a young orphan, the hero of the present tale. To maintain herself and her child, Mrs. Canning made an offer of her services to the Manager of Drury Lane Theatre, and was liberally accepted, and provided for, by Mr. Sheridan. In this situation she continued for some years with unimpeached moral reputation, and evinced no small proportion of professional merit; till at length, in evil hour, she was accosted by Mr. R. whose importunities she long resisted. Mr. R. was, however, eventually triumphant, and the enamoured pair,

Cursing all laws but those which Love has made,

Ere yet, illumined thro' his inmost soul,

He burst the ties of Jacobin controul;

fled into shades of solitude, so distant and impervious, that the keen eye of the malicious world has never yet been able to discover them.

Mr. Sheridan, upon this elopement, generously undertook the charge of educating the forlorn youth who was left behind, and placed him in due time at Eton; where the germs of genius soon began to shoot forth and prefigure his future greatness. Mr. C. was a long time the boast of this celebrated institution; and when the *Microcosm*, a collection of papers written by several of its scholars, and possessed of no small degree of merit as a juvenile production, was first published, Mr. C. undertook to become its editor. From Eton Mr. Canning was transferred to Oxford; where, as well as at the former place, he was happy in laying in a store of connections that proved eminently serviceable to him in future life, and recommended him strenuously to the Minister. It was unfortunate for him, however, that he had been educated under the auspices of Mr. Sheridan; for he had hereby imbibed a political catechism which it was necessary for him completely to unlearn before he could expect any possible advantage from the exertions of his juvenile friends, or the kind promises of Mr. Pitt. This, indeed, was a herculean task, but he resolved to attempt it; and, with what success he has been crowned, the world at large is now tolerably competent to determine.

From the *microcosm* of Eton he is now advanced to the *megacosm* of the British Cabinet; and affords an additional proof within the pale of the present Administration, if such additional proof were wanting, of the truth of the old adage, that new converts are the most zealous defenders of whatever cause they happen accidentally to embrace.

Through the *wet blanket* of the midnight peeped,
 Saw things aright, and glorious harvests reaped. 20
 O boast of Britain! mild, ingenuous youth!
 In early hour converted to the truth;
 Snatched like a fire-brand from th' infernal blaze
 That Fox and wicked FOXITES round us raise;
 And, while repentant of thy sins, surveyed 25
 With ampler joy than hosts who ne'er have strayed:
 Long, long may Heaven thy precious life preserve,
 And grant thee grace now never more to swerve!
 Long may thy modest mien, thy candid tongue,
 Prove through the land a standard to the young; 30

19. *Through the wet blanket of the midnight peeped.*] For this very beautiful and expressive simile, as most of my readers will recollect, I am indebted to the fine fancy of Mr. Canning himself, who employed it, about a twelvemonth ago, in one of his most accomplished philippics, to express the coldness with which the parliamentary Opposition received the ardent expectations of the Minister with respect to the advantages of continued warfare. But whether *the wet blanket* referred to were that employed in extinguishing a foul and sooty chimney when on fire (a comparison which he can scarcely be expected to have applied to his own patrons), or the poetical *blanket of the dark* which Lady Macbeth petitioned might be wrapped round her when on the point of committing murder, and which is also not unfrequently wet, it is difficult to determine. I have chosen the latter idea however, as the more *sublime and beautiful* of the two.

And the sound judgement of thy mind so sage
Guide, in the senate, those of hoary age!

Heavens! what a goodly prospect laughs around!
'Tis all ELYSIUM, rapture void of bound.

The tale of woe no longer strikes the ear, 35

And every eye is dried from every tear:

Peace crowns our cities, plenty loads our plains,

And æther rings with gratulating strains.

O times of bliss! O long predicted age!

Foretold alike by prophet, priest, and sage. 40

All VIRGIL sang, whose keen, audacious eye

Peeped through the mystic volumes of the sky,

33. *Heavens! what a goodly prospect laughs around.*]

O giorno pien di maraviglie! o giorno

Tutto amor, tutto grazie, e tutto gioia!

O terra avventurosa! o ciel cortese!

Oggi ogni cosa si rallegrì; terra,

Cielo, aria, foco, e 'l mondo tutto rida.

GUARINI.

41. *All Virgil sang, &c.*] It is thus the prophetic bard expresses his certainty upon the subject:

Talia secla, suis dixerunt, currite, fuis

Concordes stabili fatorum numine Parcæ.

ECL. iv.

And saw on man what joys were doomed to wait
 In future æras—but forgot the date;
 All priests have since, with ever-varying clue, 45
 Forth from the sacred visions strained to screw:
 Yea, all the sons of science, from its birth
 Probing full deep this structure of old Earth,
 This curious frame of herb, and beast, and man,
 What nature cannot do, and what she can; 50
 Remarking, shrewd, how all things every hour
 Improve, mature, and amplify in power;
 How e'en potatoes, once a poisonous race,
 By various changè of culture and of place,

53. *How e'en potatoes, once a poisonous race.*] It is a curious fact that, under every existing system of botany, the potatoe, which is now become so stable and necessary a portion of human food in this island, is classified in a family of poisons, and generally has been regarded as a species of *solanum*, or night-shade. In Caspar Bauhine, who founded his theory upon external appearances alone, we meet with it, therefore, under the name of *solanum tuberosum*; and in Parkinson, who pursued a similar plan, it ranks among the family of *hyoscyamus*, *belladonna*, *mala insana*, *amomum*, &c. In the modern and more accurate system of Linné, which neglects all external appearance whatever, and appeals to the sexual characteristics of the corolla of plants, a similar classification is still necessarily

Lose their rank nature, soften into bread, 55

Make men grow tall, and boast an upright head ;

exhibited: and it may prove not unentertaining to introduce it as it stands in this system in connection with its associates:

CLASS PENTANDRIA, ORDER MONOGYNIA, NATURAL
ORDER LURIDÆ.

Verbascum	or Mullein.
Datura	Thornshade.
Hyoscyamus niger	Henbane.
Nicotiana tabacum	Common tobacco.
Atropa belladonna	Deadly nightshade.
Atropa mandragora	Mandrake.
Physalis alkekengi	Winter cherry.
Solanum pseudocapsicum	Same name but different plant.
Solanum dulcamara	Woody nightshade.
Solanum nigrum	Garden nightshade.
Solanum tuberosum	Potatoe.
Tomatos	Love-apple.
Melongena	Egg-plant.
Capsicum	Guinea-pepper.

The qualities of almost every plant, and indeed of almost every animal, are altered by cultivation: Koelreuter, a German naturalist of high reputation, by dexterous management, succeeded, in a few seasons, in completely transforming one species of tobacco (*nicotiana rustica*) into another (*nicotiana paniculata*) which had not the smallest resemblance to its maternal parent: and although many of the plants of this lurid order are now no longer deleterious, and some of them actually employed as common esculents, it is not improbable that they were all many ages ago unwholesome and poisonous. Such indeed was the opinion of Galen, in his own æra, respecting the potatoe, if we believe with Aguillaria that it is the

How, taught by art, the blind may read and write ;
The dumb in wit and argument unite ;

potatoe he has described under the term *lycopersium*. These are his words; and they follow immediately after his enumeration of the *cicuta* (hemlock), *mandragora*, and *hyoscyamus*. *Quin et nuper quoque herbam quandam conspeximus quam centurio quidam ex barbarica circum Ægyptum regione comportaverat, odore adeo gravi ut ne gustare quidem auderem, sed letalem esse conjicerem. Ut batur autem ad urgentes articulorum dolores, atque ipsis etiam laborantibus refrigerandi pollere facultate est visa. Est autem colore subflavo, odore tam gravi quam cicuta; nisi quod levem quandam, instar aromatum odoris, adferat gratiam.* Tom. v. It must be confessed, however, that this description does not altogether agree with the potatoe in common use in this country, which was certainly derived to us from North America, and is still denominated by the natives in the vicinity of Virginia, *battatas* or *pattatas*.

56. *Make men grow tall, &c.*] This momentous discovery has generally been attributed to Mr. Wilberforce by his own friends, who have asserted that he made such a declaration in one of his parliamentary speeches upon this very useful plant; and lamented, in consequence of his own lowness of stature, that he had not fed more largely upon it in the earlier periods of his life. Mr. Wilberforce, however, with that intrinsic modesty which at all times accompanies real merit, has since declared in the House of Commons that this is a mistake, and that the honour of the discovery does not rest with him, although no man wishes to see the cultivation of the potatoe more freely encouraged than himself. I am much afraid, therefore, that this important disclosure, like many others of the first magnitude, must exist for the present without any avowed or determinate author.

58. *The dumb in wit and argument unite.*] The Asylum for deaf and dumb children is here particularly alluded to; an institution than

The pale cheek redden ; and the hoary fair
 Put on, at option, black or auburn hair ; 60
 How mind for ever, in progression true,
 Expands, refines, and grasps at something new ;
 How man, from monkeys sprung, as some will teach,
 First dropped his tail, then gained the power of speech,

which none, perhaps, has conferred a greater degree of honour on the present generation, or been productive of more beneficial consequences in proportion to its extent.

63. *How man, from monkeys sprung, as some will teach.*] It was the opinion of most philosophers among the ancients, but particularly of the Epicureans, that man was originally created without speech, which he only acquired, as he has every other art, from absolute necessity. The mode by which he acquired it is very beautifully and logically narrated by Lucretius in his fifth book *de Rerum Naturâ*. Horace, impressed with the same opinion, has delineated the race of man in their primordial state as *mutum et turpe pecus*, *a swinish multitude destitute of words*: he exceeds Mr. Burke, in representing them as actually feeding upon *acorns*, and attributes the possession of language and letters to the same necessity of interchanging ideas alone. Sat. i. 3.

————— glandem atque cubilia propter,
 Unguibus et pugnīs, dein fustibus, atque ita porro
 Pugnant armis, quæ post fabricaverat usus;
 Donec verba, quibus voces sensusque notarent,
 Nominaque invenere.

Diodorus Siculus enumerates several varieties of the natural order of man existing in his own time without the possession of speech; on one variety of which he bestows the appellation of *ἄνασθητοι*, or

Then thought, compared, and judg'd; till rose, at
length, 65

NEWTON, DES CARTES, and LOCKE's angelic
strength,

insensibles, and on another *ὑλοφαγοί*, or wood-eaters. But it remained, for the glory of the present age, to that erudite and indefatigable metaphysician the late Lord Monboddo, to pursue such inquiries to any degree of perfection, and to establish any rational system upon the subject. In a variety of arguments both *a priori* and *a posteriori*, inserted with invincible demonstration in the first volume of his *Origin of Language*, he has contended that the human race were originally of the MONKEY TRIBE, and that the ourang-outang is as truly a man as the most powerful or polished prince in Europe; that articulation is not natural to either, being an invention introduced, like most other inventions, by necessity and compulsion alone: and that the original genus from which the different varieties have since ramified, was created with a tail like that bestowed on the cat. He has evinced, in the course of a most learned correspondence with the Swedish naturalist Linné, that even in the present day some of these unadulterated *primates*, these true descendants of the original *homo caudatus*, or *men with tails*, are still in existence, and that they were accidentally met by a pupil of the Swedish professor in the course of his foreign travels.

The learned writer proceeds, indeed, to point out that the different varieties of the human race are almost infinite; and he enumerates from Strabo instances of the *στεγνοφθαλμοί*, or those who exist with eyes in their breast, and the *μονοσκελεις*, or those who possess but one foot; to which he might have added, from the same author, examples adduced from Diamarchus and Megasthenes, of mendacious memory, of inhabitants of India whose ears are large enough to cover their whole bodies; of others without noses or mouths. Or he might have traveled with Pliny to the country of the Ari-

All that the sons of science, reasoning right
 From facts like these, and facts of equal might,

maspi, who have but one eye in the middle of the forehead; or that of their neighbours, who, together with the common complement of eyes, are furnished with a couple of pupils to each; who are also complete hermaphrodites, and capable of impregnating themselves without giving trouble to their friends and acquaintances. Hist. Nat. lib. ii. 7.

It was in this same marvelous portion of the globe that our own countryman, Mandeville, found men absolutely without heads, but who, nevertheless, saw and spoke through holes in their breast: it was necessity that prompted them to the power of articulation. And I am surprised his Lordship has not availed himself of this curious relation; and much more so that he has forborne to narrate the existence (a fact which occurred a few centuries ago only) of a variety of instances of the *homo caudatus*, or long-tailed man, no further off from this metropolis than the county of Kent; the tail of whom Lambert (in his *Perambul.*) compared to that of a sheep; and which, in the simplicity of his heart, he regarded as a punishment upon those who exhibited the badge, in consequence of their murder of the meek and humble Thomas à Becket.

The accurate and profound Monboddó in this manner traces the origin of man back to the long-tailed monkey; and distinguishes the various gradations by which the most polished and erudite of his race have acquired their various degrees of elevation in the scale of moral perfectibility. Those below ourselves are still ascending; and all have yet a long acclivity to conquer before they will have attained the utmost point of its sublimity:

Donec alescundi summum tetigere cacumen.

In corroboration of this opinion, it is not many centuries ago since it was made a part of the Christian faith to consider the Indians of South America as of the immediate tribe of apes: but, after the diffusion of Christian knowledge and morality by the Spanish army

FROM ZOROASTER'S down to WHISTON'S day,
 From him to GODWIN, KANT, and CONDORCET; 70

under the command of the just and gentle Pizarro, they were raised into a higher class, and declared, by an express bull of the Pope, to be no longer *apes* but *men*; a fact which I see noticed by Kotzebue in his *Death of Rolla*, though omitted by Mr. Sheridan in his adaptation of that play to the English stage. It occurs in act i. sc. 4.

Valv. Und wäre es auch, noch ist es kaum entschieden, ob diese Indianer menschen oder affin sind.

Las Cas. Wehe euch! dass vater pabst erst eine bulle geben musste, um euch menschen kennen zu lehren.

From the learned correspondence which I have stated to have occurred between my Lord Monboddo and Linné, it is not to be wondered at that the latter, in his System of Zoölogy, should have introduced the *man* and the *monkey* into the same order; to which also he has done us the honour to add the *lemur*, or *maucuaco*, and the *vespertilio*, or *bat*; the class being the first, or primates. He has not, however, stated his opinion, whether the monkey were or were not the original progenitor of mankind: and some of our species, to wit, the inhabitants of Pegu, as we are informed by the Portuguese poet Camoens, who was personally acquainted with this people, claim their descent from the *dog*. *Lusiad.* cant. x.

————— olha o assento

De Pegu, che ja monstros povoaram;

Monstros filhos do feo ajuntamento

D'huma molhier, e hum cam que sos se acharam.

On this subject the commentary of Faria i Susa is worth perusing. Persuadense los del reyno de Pegu que su gente procede de canes porque, &c.

In confirmation of this history of their own genealogy, we are informed by Pliny, in the book and chapter from which I have already quoted, that there was an entire nation of men existing in his time towards the east with *dogs' heads* upon their shoulders; and there

All yet foretold by poet, priest, and sage,
 All, all and more, awaits this peerless age,

can be no doubt, therefore, that these were the immediate progenitors of the Peguvians here described by the Portuguese poet, who, we thus find, have been lucky enough not only to drop their tail, in conformity with mankind in general in a long series of generations, but to exchange the dog face for one more correspondent to that at present worn by the more polished inhabitants of Europe.

I cannot consent to close this sketch of the more prominent varieties of the tribe of man, without recalling to my reader's recollection the gigantic Patagonians of the circumnavigators, of ten and twelve feet perpendicular height; to deny whose existence, after it has been so incontestably established by the testimony of repeated witnesses, would be to evince the grossest philosophical heresy, and to incur the anathema of every experienced naturalist. Although it is not yet unanimously decided whether these truly great men are the offspring of some few of the antediluvian giants, who, in consequence of a larger and more fortunate possession of bulk and height, were enabled to wade, without injury, through the deluge, while, like the dæmons of Klopstok in the burning ocean of hell, they threw up its waves in immense mountains with every step they took :

———— Die meere zerflossen in lange gebirge,

Da sein kommender fuss die schwarzen fluten zertheilte ;

or whether they are descendants from those warlike and enormous generals who hardily attempted to scale the battlements of heaven, and have left a name that will not be eclipsed by that of Bonaparte, Suwarroff, or even Captain-general Mack himself:

———— tum partu Terra nefando

Cœumque, Iapetumque creat, sævumque Typhoëa,

Et conjuratos cælum rescindere fratres :

Ter sunt conati imponere Pelio Ossam

This peerless realm, o'er every realm preferr'd,
 This glorious reign, the reign of GEORGE THE THIRD:

*Scilicet, atque Ossæ frondosum involvere Olympum;
 Ter Pater extractos disjecit fulmine montes.*

But in this case the mountains must have been shot at in vain; or some at least must have escaped, and borne the blows of these enormous bullets without injury.

Nor ought we to forget, in this abstract view of the human race, those equally wonderful varieties of the natural genus of man, the Kimos, or tiny dwarfs of Madagascar, whose existence was long contended for by those accurate naturalists and historians, Commerçon and Modave, but was too generally discredited in this sceptical and academic age, till at length it was incontrovertibly confirmed by the testimony of the Abbé Rochon, in his justly celebrated *Voyage à Madagascar*, published about eight years since, in which he asserts himself to have been a resident among these Lilliputian people for a long period of time, and to have been on terms of intimate friendship with many of them. They inhabit, he tells us, the middle region of this island: the common size of the men is three feet five inches by exact measurement; but the ladies are some inches shorter: they are possessed of much wit and intellect, and are the boldest and most active warriors on the island. The harmonious proportions of nature are truly wonderful: and, to accommodate this fairy race of mortals, the Abbé adjoins, that the plants and the vegetables which grow on the mountains inhabited by these people are naturally dwarfs also. But he has unaccountably forgotten to state whether the mountains are dwarfs as well: this, however, we must naturally conclude, and that they are about the size of the artificial knolls in our English pleasure-gardens.

To destroy every lurking particle of impolite incredulity in my readers at this marvellous narration, I shall only add, that it is nothing uncommon even in Germany to meet with men and women of

Hail, mighty monarch! great AUGUSTUS, hail! 75

Whom every wave obeys, and every gale:

this diminutive stature, some of whom have occasionally made a voyage to this country, and very profitably exhibited themselves to the wondering eyes of every city and town in the kingdom. But the celebrated Doctors Otto and Claudius have given us a narration, in some small degree more extraordinary still, of a female child whose abdomen, upon its being born, was of an unusual size, and who, in eight days from its birth, was seized with regular labour pains, and, shortly afterward, brought to bed of a well-proportioned, elegant, lively little daughter about the size of one's middle finger. The mother and daughter both lived to be duly baptized, but unfortunately both died a short time afterwards. If any doubt attach to the truth of this case, I have only to say, that it is recorded by the renowned Doctor Blumenbach, Aulic Counsellor to his Britannic Majesty, and Professor of Physic in the University of Göttingen; was publicly read by Dr. Claudius to a very learned foreign society, and is inserted with great formality in the *Ephem. Rer. Nat. Curios.* It is also to be met with in a pamphlet published expressly upon the subject by a nephew of the aforesaid Doctor Otto, who was the regular physician to the family, and entitled *D. C. J. Ang. Ottonis Epistola de Fœtu Puerpera, sive de Fœtu in Fœtu.* Weissenfels, 1748. 8vo.

69. From Zoroaster's —————] The belief of an approaching æra of uninterrupted felicity in the present world, though denied by almost all the Grecian schools of philosophy, was forcibly taught by Zoroaster, and fully accredited by the Persian magi. A perpetual war, or, according to the phrase of the present day, a *bellum ad internecionem*, is, upon this theory, to subsist between Oromazes, the principle of good, and Hades, or Arimanius, the principle of evil, and between their adherents, for the space of six thousand years: at the expiration of which period, Arimanius and his followers are to perish everlastingly; the age of happiness to

Greater than he who vanquished first the main,
The Persian with a million in his train,

commence; mankind to be rendered consummately blessed; and, consistently with the theory of Mr. Kant, to form but one political society, to adopt the same manners, and appropriate the same language. Plut. de Isid. et Osir.

69. ————— down to Whiston's day.] This creed of Whiston was drawn from a literal interpretation of several passages in the book of St. John's Revelations: a creed which, though discountenanced by Origen, St. Cyprian, and several other fathers of the Christian church, who adhered to the Epicurean tenet of a progressive and universal decay, was, nevertheless, generally accredited by Christians of the earlier ages, and is by no means relinquished even at present. But it was about two centuries ago that this doctrine of a Christian millennium was most generally embraced on the continent, and received the greatest number of adherents; its chief advocates being Kotter of Silesia, Drabicius, Christina Poniatovia, Serrarius, &c.

70. From him to Godwin, Kant, and Condorcet.] On the system of Mr. Kant I have sufficiently expatiated in the preface. That of the late M. Condorcet, which is in most respects consentaneous hereto, will be found developed in his *Essai sur le Progrès de l'Esprit Humain*; and that of Mr. Godwin in his *Political Justice*. The theory of this last philosopher, though more hypothetical than either of the others, advances further into the subject, and develops facts and events with a bolder and more definite pencil. Mr. G. perceives the progress of mind, or the moral sense, over the grosser and more tumultuous passions every hour; and the consequent advance of the perfectibility of the human race. By that holy and increasing serenity which mankind are conscious of, in a great degree, at the present moment, their term of existence is already considerably elongated, and the sum of general happiness augmented. But the

Himself soon vanquished by the Grecian chief,
And homeward sent in solitary grief:

80

period will arrive when this conquest of mind shall become complete, and this heavenly serenity be undisturbed for ever. Virtue shall then eternally triumph over vice; every selfish and individual interest give way to the grand idea of universal justice, and the good of mankind at large: and such will be the subjugation of this animal machine to the mental principle, that we shall only have to *will* to be immortal to become so. In this case the earth will be peopled from pole to pole by the actually existent race: the necessity of propagating our species will be totally superseded: the purified mind of man will be sensible of it. It will suppress, in consequence, every concupiscent idea, and every lascivious action. The generative organs will become an idle appendage to the body; and, from inusitation, will progressively shrivel away, till they at length totally disappear, and the naturalist will in vain seek for the different lineaments of the sexes. An event which it is probable may be produced in a manner somewhat similar to that in which, upon the system of my Lord Monboddo, mankind for the most part have already lost the monkey-tail with which they were at first created. What a water-gruel production is PAINE's *Age of Reason*, compared with treatises thus dignified and daring on the future age of moral and universal beatitude!

75. *Hail, mighty monarch! great Augustus, hail!*] The whole of the above, and much that follows, was foreseen by Virgil, who thus boldly breaks forth:

Aggredere, ô, magnos, aderit jam tempus, honores,
Cara deùm soboles, magnum Jovis incrementum!
Aspice convexo nutantem pondere mundum,
Terrasque, tractusque maris, cœlumque profundum:
Aspice, venturo lætentur ut omnia seculo,
O mihi tam longæ maneat pars ultima vitæ,

O greater far than he, in later hour,
 O'er the same deep who proved his want of power,
 When, throng'd by all the nobles of the land,
 High from his car he gave the stern command,
 And vainly bade each boisterous wave retreat, 85
 Nor soil the surface of his royal feet.

Spiritus et, quantum sat erit tua dicere facta!
 Non me carminibus vincet, nec Thracius Orpheus,
 Nec Linus, &c.

ECL. iv.

77. ——— *he who vanquished first the main,*

The Persian with a million in his train.] Xerxes, as will immediately occur to the recollection of every one; whose conquest of the Hellespont is thus noticed by Lucretius, lib. iii. 1042.

Ille quoque ipse, viam qui quondam per mare magnum
 Stravit, iterque dedit legionibus ire per altum,
 Ac pedibus salsas docuit *superare* lacunas,
 Et contempsit equis, insultans, murmura ponti.

A passage which the reader will find alluded to, and in some degree copied, by Manilius in his first book:

Persidis et victor, *stravit* qui classibus æquor, &c.

This redoubtable prince, however, who had thus conquered the Hellespont by his bridge of boats, and passed over it with more than a million of soldiers, and five millions of followers; after having severely reprimanded it, and inflicted the punishment of three hundred stripes upon it for contumacy in his first attempt, was compelled to fly with all possible speed from the victorious Themistocles, and by himself alone to re-cross the same strait in the utmost degree of danger, and in a common fishing-boat. The story is minutely detailed by Herodotus in lib. vii. viii. & ix. of his Hist.

81. *O greater far than he.*] Canute. The tale is known to every one.

The trait'rous tides, that then refused to hear—
 By scourge, and drill, and discipline severe,
 Corrected now—submit like Indian slaves,
 And GEORGE rules BRITAIN, BRITAIN rules the
 waves. 90

90. ————— *Britain rules the waves.*] This assertion, in the mind of the people at large, appears to have possessed the force of mathematical demonstration ever since the publication of Thomson and Mallet's very popular song upon this subject, first introduced into their *Mask of Alfred*. I was lately surprised, therefore, at finding this deeply-rooted truism questioned and objected to in a sermon published about a twelvemonth ago by "Thomas Scott, Chaplain of the Lock Hospital," and printed for Matthews; in which the pious author observes that "a consistent Christian will be pained to hear of *Britain's ruling the waves*: for he knows that the Lord alone possesses the sovereign authority over the sea and the dry land, and gives dominion to whom he pleases, and for what term he pleases." But to mitigate the *pain* which Mr. Scott and his friends must so frequently undergo from the common expression of the popular opinion upon this subject, I shall stay one moment to observe, that it is probably as *deputy alone* Britannia assumes the sceptre of the waves, and that she is commissioned from heaven for this purpose. An explanation which I apprehend Mr. Scott has too much patriotism to object to.

That she has the command of the waves is an undoubted fact: for, independently of the opinion of the people at large, conjoined with her daily triumphs on this element, the proposition is now confirmed by the concurrent testimony of the two first, the two most energetic and sublime of all possible poets that ever have or ever can exist—*par nobile fratrum!* Mr. Justice Pye and the Lord Pybus, in the bold and masterly dithyrambics with which they have lately

O thou ! whose power transcends all past records,
 King of all kings, and lord of countless lords !
 Atlas of Christendom ! whose arm elate
 Upholds the ponderous world, nor feels its weight.

astonished the world, under the titles of *Carmen Seculare* and *The Sovereign*. The former of whom witnesseth to this effect upon the ensuing junction of Great Britain with Ireland :

While Ocean's guardian arms, around them thrown,
 Form to their coasts an adamantine zone,
 There, proudly rising o'er the circling main,
 LORD OF THE WAVES, their patriot king shall reign.

Nor less decisive is the testimony of the latter bard, who, from the very centre of the Treasury, thus informs the magnanimous Paul, Emperor of all the Russias, that all the late diabolical attempts of the French

————— Britannia saw,
 Whose trident is supreme, and will is law.

O decus Angligenum ! lux ô clarissima vatum !
 Te colimus, tibiserta damus, tibi tura, tibi aras,
 Et tibi rite sacrum semper dicamus honorem
 Carminibus memores : salve, sanctissime vates !

93. *Atlas of Christendom, whose arm elate.*] For much of this truly loyal panegyric I am indebted to the third and several of the following odes of that unrivalled modern poet of Florence, Vincenzio da Filicaja :

O grande, o saggio, o glorioso Augusto,
 Del Christian mondo fortunato Atlante !
 Che 'l sacro imperio sulle spalle altere,
 Porti, e non cedi al peso : O fulminante
 Giove terren, che sulle tracie schiere
 Tuoni, e'l tremendo scocchi arco robusto ! &c.

Terrestrial Jove ! whose pealing thunders roll 95
 From realm to realm, from pole to utmost pole :
 Good beyond DAVID, wise above his son,
 Bound to one queen, and amply blest with one :
 Curious as PETER 'mid the frigid arc,
 Patron of letters like the GRAND MONARQUE : 100
 Since PYE, since loftier PYBUS, strive to wrench
 Forth from the Justice or the Treasury-bench
 Rhymes not unmeet thy royal ear to gain,
 Strive with their might, yet almost strive in vain :—
 How, Cæsar ! how may one of humbler name, 105
 Alike unknown to fortune and to fame,
 Unskill'd in courtly phrase, unplumed to sweep,
 With wing triumphant, o'er th' Aonian steep ;
 Fond of the vale where tempest never brews,
 At best an idler, with an idle muse ;— 110

To the sublime and loyal eulogies of this Tuscan bard I would earnestly recommend the attention of the present Laureat ; convinced that, notwithstanding the exalted and daring merit of which he is so largely possessed, he might often borrow from him, as I have done, without any degradation to his dignity ; and sometimes, perhaps, with advantage to his imagination, exuberant and splendid as it is universally acknowledged to be.

O, how may such thine audience hope to raise,

Or fashion numbers equal to thy praise?

Lo! like the sun, thy radiant glory flies

O'er the vast globe, and fills the vaulted skies;

Beyond where erst Nearchus strayed, or he 115

From CAMBRIA's coasts who dared the southern sea,

Great MANCO CAPAC, and his Incan lore

Taught to the tribes that throng PERUVIA's shore;

115. *Beyond where erst Nearchus strayed.*] See the Voyage of this celebrated circumnavigator from the Indus to the Euphrates, as lately published by Dr. Vincent; who, with the genuine spirit of British generosity, has completely rescued the character of his original historian, Arrian, from the aspersions of Strabo; and demonstrated all his marvels to be truths, and all his supposed falsehoods facts.

117. *Great Manco Capac, and his Incan lore.*] It has puzzled the learned world for many ages past to determine from what people the Incas of Peru were descended, who about six centuries ago made their first appearance in South America, and communicated that degree of general knowledge and civilization to the natives of that country, which astonished the Spaniards on their first arrival amongst them. I have lately met with a very curious history of this adventure, and in a publication in which no one would readily have expected it to have been introduced—I mean in a treatise on Mineralogy, published about ten years ago at Edinburgh by Mr. Williams, and occupying two volumes octavo.

The account herein communicated certainly was unknown to Marmontel, Ulloa, and even Garcilasso de la Vega; and I extract it the more fully for a purpose I shall immediately afterwards specify, and which will entitle me, as I expect, to the thanks of his Ma-

From east to west, from north to south, is heard 119

The peerless power, the name of GEORGE THE
THIRD. 120

jesty's privy council, if it do not to that of the Imperial Parliament upon its first convention after the Union.

"With respect to the comparatively more cultivated state of society," observes this sagacious historiographer of the Mineral Kingdom, "and the fragments of knowledge found among the people of Mexico and Peru, it is probable that they were-obliged to some of the *antient Britons* for their superior degrees of knowledge and improvement. It is recorded in the history of the antient Britons of Wales, and recognized by the great Lord Lyttelton in his historical works, that about six hundred years ago, Madoc, the brother of the reigning prince, being well skilled in navigation, and having some difference with his brother and sovereign, equipped a ship, and sailed westward in quest of discoveries: that he discovered land: and after informing himself of the nature of the country, he came back to Britain, fitted out six ships, and sailed away the second time with a numerous colony of men and women, but was never more heard of.

"When this historical fact is impartially examined, it seems to throw a gleam of light upon the history of that country, and to account for the advanced state of society and civilization in Mexico and Peru, while all other parts of that immense continent were found in a state of savage rusticity. It appears to me very probable that prince Madoc discovered Mexico in his first voyage: that he began to instruct the Mexicans in the rudiments of agriculture, building, weaving, of the use and comfort of apparel, and of the advantages of society, and the regulations of government. He could not at first communicate his ideas to them in words, for want of an interpreter; and, therefore, he was under the necessity of making use of signs; and it is pretty certain that he would be obliged to delineate some of his thoughts upon paper, if he had any, or upon

Sung by MACARTNEY and his motley train,

All China's walls resound the mighty strain.

linen, or some other flat surface, before he could be understood by them: and this may be the origin of the art which the Mexicans were masters of when the Spaniards first landed there, of painting upon cotton cloth the intelligence sent in their dispatches to the Emperor Montezuma, instead of writing them, which they could not, having no knowledge of letters.

"Madoc might have no women with him in his first voyage. When he had considered the nature and the wants of the country, he would see the necessity of having European cattle, corn, iron, artists, &c. to lay the foundation of a lasting and a comfortable colony. When Madoc came back to Britain, he might leave two or three of his men behind him to assist the Mexicans in carrying on the improvements which he had begun, until he returned with a colony, and European materials, and conveniences.

"Madoc came back to Britain, fitted out six ships, and sailed away for America the second time with a numerous colony of men and women, but was never more heard of. There is great reason to suppose that he was overtaken by a storm from the north in his second voyage, which would drive him to the coast of Brazil, or some other part of South America, where his little fleet was wrecked, and all his sanguine views and well concerted plans were overwhelmed in the waves, and none but himself and his wife and two or three men were saved in a boat, either by keeping off from the land at first, or by flying timorously from danger.

"The period of time fixed by the Peruvians for the first appearance of the founders of their empire corresponds exactly with the time of the emigration of prince Madoc and his company. Madoc was, undoubtedly, obliged at first to use signs in Peru, as well as in Mexico, to make himself understood. He might point to the sun as the chief guide he had made use of, by his observations, to lead him to their country; from which the Peruvians might infer that these strangers were the children of that glorious luminary, of whose be-

Conveyed by Cook,—ah! much-lamented chief,
Whose fate the muse bewails with real grief!

nevolent and powerful influences their country enjoyed so large a share. Or, perhaps, Madoc might judge this to be a proper political fiction to engage and fix the attention of the savages he was to collect and rule, as it were, under the immediate eye and daily cognizance of a powerful visible god.

“The Peruvians called this extraordinary pair Manco Capac and Mama Ocello. Manco and Madoc have a likeness of sound, and Mam Ichel is a *high mother* in the antient British language. But I am perfectly sensible of the uncertainty and fallacy of conjectural etymology, and the similarity of the sound of words.

“It is said that the wandering savages of Peru differed but little from wild beasts when Manco first appeared among them, and that he began to collect them together, and to form societies in a hilly country, which was the likeliest to his own country which he had left, if we suppose him to be prince Madoc. Mama Ocello likewise began her truly glorious and benevolent reign in imitation of her husband, and taught the women to spin and weave, and to make garments to clothe their nakedness.

“When Madoc landed the second time in South America, and settled in Peru, he would very naturally imagine that some time or other his countrymen would follow his track. He could not go back to Britain, having no ship, nor tools and artists to build one; but he would suppose that the curiosity of the Britons would prompt them to search for America, and he would communicate this thought to his subjects; which undoubtedly is the origin of the tradition in Peru, that they were some time or other to be visited by a powerful people from the East.

“Whatever opinions the world may entertain respecting the first peopling of America, here is an historical fact, which *rationally accounts* for the improvements of society and government in the countries of Mexico and Peru, *which cannot be contradicted*: and, there-

By Cook conveyed, the Friendly Isles alike 125

Learn the dread tones, and barbarous pæans strike.

fore, I am warranted to assert, that *this is the most natural and authentic account* of the origin of those empires that has yet been offered to the public." Williams's *Natural History of the Mineral Kingdom*, vol. ii. p. 420, and following.

Now nothing, to be sure, can be more *natural*, or *authentic*, than *this account of the origin of these empires*; an account which can no more be *contradicted* than the clearest problem of Bernouilli, or the most logical proposition of Locke; and I have been the more explicit upon the subject, because it now appears obviously, upon every principle of the law of nations, as illustrated by every commentator whatsoever, from the days of Thomasius to those of Grotius, Puffendorf, or Mackintosh, that the only legitimate claim to the territories of Mexico and Peru is vested in the crown of Great Britain; to a minor prince of which, who was never disfranchised from his fealty to his elder brother, the inhabitants of these countries voluntarily submitted themselves; and who have never, excepting by coercion, admitted the sovereignty of Spain. Instead, therefore, of attacking the Manillas, which is reported to have been long in the contemplation of the British Cabinet—would it not be more honourable, as well as more advantageous in a pecuniary point of view, to endeavour to rescue our hereditary and undoubted colonies in South America from the usurpation of his Most Catholic Majesty? And, if, upon the restoration of a general peace, the *feathery title*, as my Lord Malmesbury (probably from its *ticklish* nature) has justly expressed it, of *King of France* should be wrested from the designations of our own sovereign, might not the loss be amply repaid by a more solid and additional designation obtained from this quarter? This is the motive by which I was actuated, in transcribing this very accurate and ingenious account of the Incas of Peru from Mr. Williams's *Mineralogy*; and for which, as I have before observed, I expect an adequate reward from the British Cabinet.

See Bruce and Park, far travelling to grow wise,
Amid the negro-clans themselves despise,

119. *From east to west, from north to south, is heard.*] A close, and, as the writer fondly hopes, a happy and successful imitation of some sublime numbers in the Laureat's *Carmen Seculare*:

Seas where yet the venturous keel
Never ploughed the foaming wave,
Isles, the halcyon gale that feel,

Temper'd by tides the southern shore that lave—

In every clime from pole to pole,
Where wind can blow, or billow roll,
Britannia's barks the coast explore,
Waft science, peace, and plenty o'er,
Till earth's remotest regions share

A wealthy people's stores, a patriot monarch's care.

A passage, the greater part of the grandeur and immensity of which has been unfortunately anticipated for many ages by Theocritus, and in poetry not vastly inferior. Idyl. 12. 85.

Τῶν πάντων Πτολεμαῖος ἀγανὼρ ἐμψαλίευσεν.
Καὶ μὴν Φοινίκας ἀποτεμνεται, Ἀραβίας τε,
Καὶ Συρίας, Λιβύης τε, κελαινῶν τ' Αἰθιοπῶν.
Παμφυλίοισι τε πᾶσι καὶ αἰχμηταῖς Κιλικέσσι
Σημαίνει, Λυκίοις τε, φιλοπτολεμοῖς τε Καραέσσι,
Καὶ ναοῖς Κυκλαδέσσι· ἐπεὶ οἱ ναεὶ ἀρίσται
Πόντον ἐπιπλῶντι· θάλασσα δὲ πᾶσα καὶ αἶα
Καὶ ποταμοὶ κελადόντες ἀνασσονται Πτολεμαίῳ.

121. *Sung by Macartney and his motley train.*] "Though the morning was so dark that we could not distinguish each other, Lieut. Col. Benson made an attempt to form a procession to precede the palanquin of the ambassador. But this manœuvre was of very short duration, as the bearers of it moved rather too fast for the solemnity of

Teach to Mundingo's, to Abassia's crowd
 Their monarch's fame, with spirit justly proud. 130
 See grateful Congo's sons the British sail,
 The British prince alike, transported, hail.
 Transported, too, see, o'er Van Diemen's strands,
 What throngs of worthies, oft with wringing hands,

a slow march; and, instead of preceding it with a grave pace, we were glad to follow it with a quick one. Indeed, whether it was the attraction of our music or any accidental circumstance I know not, we found ourselves intermingled with a cohort of pigs, asses, and dogs, which broke our ranks, such as they were, and threw us into irrecoverable confusion. All formality of procession was therefore at an end, and the ambassador's palanquin was so far advanced before us as to make a little smart running necessary to overtake it. After a confused cavalcade, if it can deserve that name, we arrived at the palace of the emperor in the same state of confusion in which we had preceded the palanquin; the pedestrian part of the suite being a little out of breath with running. In short, it appeared to the greater part of those who were concerned in it, to be rather ridiculous to attempt to make a parade that no one could see." *Anderson's Embassy to China*, ch. 13.

133. *Transported, too, see, o'er Van Diemen's strands.*] It is in some degree extraordinary, that, amidst all the philippics which have been poured forth from time to time by the incorrigible spirit of Jacobinism against the different orders of placemen and pensioners, who riot, as we are told, on the life-blood of the country, no chagrin should ever have been excited by the numerous establishment of placemen and pensioners at *Botany Bay*; each of whom costs the nation at least one hundred pounds sterling before he is inducted into his post, and not much less than forty pounds per annum afterwards.

Envy the men who share great GEORGE's smile, 135
And sigh for freedom, and the British isle.

Nor here subsides the splendour: earth alone
Bounds not the glories of Britannia's throne.
Lo! borne thro' realms that travellers seldom dare,
The realms sublime of pure translucent air, 140
His light-winged bark the bold LUNARDI steers,
And sings of Britain to the listening spheres.
Lo! HERSCHEL, master of the seas on high,
Whose nod controls the starry fleets that fly;
Beyond old Saturn's lamps descrying keen 145
A buoyant orb no optics yet had seen,

It is surprising that none of our discontented demagogues have ever started the inquiry, whether this be not a sum more than adequate to the services which the members of this institution are in the habit of rendering the state? And, whether, as they seem themselves to have a considerable antipathy to a foreign residence, they might not be induced to accept of 20*l.* per ann. or half the amount of their common salary, for the permission of residing at home?

141. *His light-winged bark the bold Lunardi steers.*] As Horace justly expresses it, Od. i. 4.

Expertus vacuum Dædalus æra
Pennis non homini datis.

It is much to be regretted that Mr. Pye has forgotten to introduce this truly scientific and extraordinary adventure into the catalogue of wonders with which that immortal treasure of genius and fine poetry,

Christens the planet with audacious lip,
And names him **GEORGE**, as sailors namè a ship.

the *Carmen Seulare*, abounds: a treasure like the ὕμνων θησαυρος ἐν πολυχρυσῷ of Pindar himself, sedulously collected in praise of Xenocrates, and carefully deposited within the sacred precincts of the Temple of Apollo:

Τὸν ὅτε χειμεριὸς οὐρανὸς ἐπακτὸς ἔλθων,
Εὐξείνου νεφέλας σπατὸς ἀμειλιχὸς,
Οὐτ' ἀνέμος ἐν μυχοῖς ἄλος
Ἀξεῖ παμφορῷ χεραδὶ τυπτομενός.

143. ————— master of the seas on high.] Thus Gray,
Progress of Poesy, iii. 3.

Sailing with supreme dominion
Through the azure deep of air.

Probably from Lucretius, *De Rer. Nat.* v. 281.

————— quodquomque fluit de rebus, id omne
Aëris in magnum fertur mare.

Whence Cowley, by his own confession,

Where bird with painted oars did ne'er
Row thro' the trackless ocean of the air.

And perhaps Klopstok, *Mess.* V.

Ich! ein kurzer gedanke des Unerschaffnen, ein tropfen
In der schöpfungen meer.

And now having quoted a parallel idea from four different poets, I shall feel myself peculiarly indebted to that accurate critic, and elegant elucidator of all literary mysteries, Mr. George Chalmers, if he will condescend to inform me from which of them I immediately derived the imagery inserted in the text, or whether I derived it from any of them; for I feel as many doubts upon this subject as the profound Dr. Laurence did in the House of Commons, when,

Hence from these earthly stars and garters called
To stars in heaven, and duly there installed, 150

upon the important subject of an Imperial Union, he rose up and *doubted* whether he had delivered his sentiments before or not; or that tremendous *war-minister*, Mr. Windham, when, in the same august assembly, he also doubted, immediately after the celebrated battle of Marengo, whether Bonaparte were possess of any remarkable qualities or talents of any kind: a conduct which I cannot but conceive as highly uncandid, considering the trouble he had taken to accommodate him with an ample assortment of facts and experience in his own immediate time.

148. *And names him George* —] This exalted and magnificent discovery, however, is neglected neither by Mr. Pye nor his brother poet of the Treasury: and the fact is recorded, or at least glanced at, by each of them, in numbers that may well vie with the dignity and *sublimity* of the subject. The following is the description of the Laureat:

Mathesis, with uplifted eye
Tracing the wonders of the sky,
Beholds new constellations rise,
New systems crowd the argent skies,
Views with new lustre round the glowing pole
Wide his stupendous orb the *Georgian planet* roll.

That of the Lord of the Treasury, to adopt a most emphatic verse from the Laureat himself,

— *boasteth yet a prouder boast,*

and is more magnificent, although more general. It is adapted, indeed, to the precise dimensions of the universe at large; and is designed to teach us that the influence of the British monarch extends not merely to the *Georgian planet*, or indeed to the compass of

Moves the great monarch mid the gods above,
 MARS, VENUS, HERMES, SATURN, GEORGE, and
 JOVE.

And, worthy of a heavenly reign like this,
 How teems the British isle with every bliss:
 How clear the simple structure of our laws;
 How wise the men that guide the public cause;
 How pure our morals, how correct our taste,
 How kind our husbands, and our wives how chaste!
 Ah me! so wide the growing prospects stretch,
 I faint beneath the burden of a sketch. 160

the solar system alone, but through every portion of space where life exists, and the laws of virtue are acknowledged: for

—— him, whose worth adorns his Albion's throne,

The monarch reigns in *realms beyond his own*;

Through foreign latitudes his power extends,

And only terminates—*where virtue ends*.

By what authority, however, the monarch has a right "*to reign in realms beyond his own*" the poet has forgotten to tell us. There is no doubt but, being instructed at the Treasury, he is perfectly accurate in his information; but it is to be lamented that the *fine phrensy* in which his eye was rolling from earth to heaven forbade him to specify the immediate code of laws on which this right is founded.

149. Hence from these earthly stars and garters called.] An apotheosis clearly foreseen and predicted by the Mantuan bard.

Ille deum vitam accipiet, divisque videbit

Permixtos heroas, et ipse videbitur illis.

Aid me, ye Muses! in this trying hour;
 Ye Muses nine! with all your nine-fold power:
 Were nine times nine your number, I could still
 Find for each maid a subject and a quill. 164

Time was when every British court was throng'd
 With tales of husbands by their ladies wrong'd,
 When the chaste licence for the bridal day
 Too oft was deemed a licence but to stray;

167. *When the chaste licence for the bridal day.*] Such, I am afraid, is too frequently the case in Italy, even at the present moment. And here I cannot avoid congratulating my countrymen on the superior advance they have attained in the scale of moral perfectibility to that of every surrounding nation; and particularly the people among whom the elder brother of the christian hierarchy himself, as one of our most learned bishops has courteously denominated him, has fixed his supreme and spiritual dominion. At Florence, which is by far the purest of all the Italian states, I am afraid the prime object of the lady who consents to obtain her liberty by matrimony is less frequently the acquisition of a husband than of a *cavalier servante*: and, at Naples, if report do not most unjustly vilify that city, it is nothing uncommon for the lady to bargain before-hand with her intended spouse who shall perform the gentle office of *cicisbeo* after their union.

Ahi! serva Italia, di dolore ostello,
 Nave senza nocchiero in gran tempesta,
 Non donna di provincie, ma bordello.

It was thus the independent spirit of Dante lamented over his own country nearly six centuries ago. In a middle period between that

And the gold ring, that told of plighted vows, 169
 Formed but a sign t' attempt the gentle spouse;
 When fiercer boiled the blood, th' unsteady soul
 Reined in the passions with far less controul;
 And, tho' enormous was the price to kiss,
 The lewd seducer dared th' adulterous bliss. 174
 When seldom aught below ten thousand pounds
 Could rescue honour, and appease its wounds;
 Or the wronged husband, with unchristian strife,
 Sought, man to man, the vagrant lover's life.

and the present, a similar tone of invective is indulged in, and with
 too much appearance of truth, by the Portuguese poet, Camoëns,
Lusiad, cant. vii.

Pois que dircy de aquellas que em deliças,
 Que o vil oço no mundo tras consigo,
 Gastam as vidas, lo gram as diviças,
 Esquécidos, de sen valor antiço?
 Naçem da tirania inimiçias,
 Que o povo forte tem de si inimigo.
 Contigo Italia falo, ja sumersa
 Em viçios mil, e de ti mesma adversa.

And whatever mischief the late irruption of France may have oc-
 casioned to its curious and classical boasts of antiquity, I am afraid
 it was not possible to do much mischief to its morals.

178. *Sought, man to man, the vagrant lover's life.*] Not longer than
 about thirty years ago disputes of this class were uniformly deter-

Farewel those days of murder!—and farewel
 With them the frailties of the truant belle; 180
 Now all is virtue: never husbands now
 In bloody fight present a horned brow;
 Nor tales of whoredom and connubial jar
 Pollute the chaste orations of the bar.—
 Yet are there those—what age can e'er defy 185
 The restless malice of the slanderer's lie?—
 Yet are there those who still pretend to trace
 Some casual frailties mid the female race;

mined by duel, and a civil action for damages was never once thought of. One of the earliest instances, and certainly one of the most powerful, of the modern mode of appealing to the decision of a jury, was in the case of Lord Grosvenor *versus* the late Duke of Cumberland. The rank of his Royal Highness, in this instance, precluded the possibility of a challenge, or at least rendered such an appeal extremely unadvisable: and it was principally in consequence hereof that the accustomed mode was dispensed with, and a civil action commenced: a fact which introduced a new fashion into polite life, which has seldom been departed from since.

187. *Yet are there those who still pretend to trace*

Some casual frailties—————] Upon attending to what has lately occurred in the British Parliament, ungenerous as it may seem, I am half-inclined to believe that there is some foundation for this rumour: but more especially since, on examining the prophecy of Virgil, I find that he rather apprehended such would actually be the case; although, for our consolation, he assures us that

While such the candid manners, as they say,
 The liberal polish of the present day, 190
 No blood, no contest springs; but, void of bruit,
 In peace the parties settle the dispute;
 Nor yields the lover, nor the lord demands,
 Disgraceful pelf on joining hands with hands. 194

these wicked deeds will soon be totally destroyed by the terror, and, he might have added, by the example of the reigning prince.
 v. 13.

Te duce, s'qua manent sceleris vestigia nostri,
 Inrita perpetuâ solvent formidine terras.

And we have the authority of Sir William Scott himself, as delivered in the House of Commons, May 30th of the present year, for the progressive decrease of divorces *a vinculo matrimonii* by the interference of Parliament. From 1770 to 1780, he asserted, there were 58 applications: from 1780 to 1790 rather less: from 1790 to 1800 about 55; and this last year very few.

193. *Nor yields the lover, nor the lord demands,*

Disgraceful pelf on joining hands with hands.] For this opinion we have, at least, the authority of his Royal Highness the Duke of Clarence, as delivered in Parliament no later ago than the 4th of last April, during the discussion of Lord Auckland's Bill on this subject; in which his Royal Highness declared that it is now adjudged dishonourable for the plaintiff to accept the damages awarded him. And there can be no doubt but his Royal Highness was perfectly accurate in his statement. There is one instance, well known at Westminster Hall, of a plaintiff's consenting, in order to oblige his friend the defendant, to receive the entire fine of 5,000*l.* by instalments of 500*l.* paid annually. But a more liberal conduct still has

Such tales the Muse rejects, by MULGRAVE led,
Of generous heart, and clear, capacious head;

been exhibited in many cases that might be enumerated if it were necessary. Captain Ricketts is reported to have remitted the whole of the fine, decreed to him in the Sheriff's court, of 1,000*l.* And the present Earl of Exeter, when Mr. Cecil, not only excused his chaplain, the Reverend Mr. Sneed, from paying the damages of 1,000*l.* awarded against him; but, finding that Lord Kenyon had allowed his lady not more than 50*l. per annum*, out of the 12,000*l. per annum*, which she brought with her upon marriage, granted an additional annuity of 450*l.*; to which the late Lord Exeter superadded one of 500*l.* making the lady's total income 1,000*l. per annum* after her divorce.

195. ————— *by Mulgrave led.*] The motion of his Lordship, particularly alluded to in this and the five ensuing verses, is that which he brought forward in Parliament on the 21st of last March, for expunging, from the standing orders of the House, that which compels the petitioner for a Bill of Divorce to attend at the bar, and subjects him, if their Lordships should think proper, to be examined upon oath. With much true delicacy and generosity of mind, his Lordship went into a wide field of argument to prove that this order was unjust in its principles, since it appeared as founded upon suspicion of those who were injured; that it was contrary to all the laws of evidence both in civil and ecclesiastical courts; and that it was cruel in the extreme, because it tended to add to the distress of the afflicted mind, and to cast a reflection upon men of the most immaculate character. His Lordship, however, lost his motion: and Lord Auckland's Divorce-Bill was immediately erected upon its ruins, to disqualify the offending lady from all future matrimony, and punish the gentleman by imprisonment as well as fine.

In the course of this extraordinary debate in both Houses, it was admitted by the leading members on each side, even by those who

Like him, in e'en the gay gallant she sees
 The man of honour tho' the man of ease;
 Like him, in every wife a trembling saint,
 A foul opprobrium in the law's restraint; 200
 And pants, like him, to burn the black-browed page
 That lives a libel on this virtuous age.

Hail to the man, whose prescient soul foresaw,
 In facts like these, the uselessness of law;

contended that adultery and divorces had been progressively increasing, that the present age has considerably advanced in the practice of virtue. It was asserted by my Lord Mulgrave, that adulterers are in many instances *all honourable men*; and by my Lord Westmoreland, that this increase of virtue itself was one grand cause of the increase of divorces; and even Mr. Wilberforce felt himself justified in declaring, that the science of morals was now better understood than in any former age, and propriety of character was more accurately marked. See the reports of the debates on this question, as given in the Times and Morning Chronicle. It cannot be wondered at, therefore, that this celebrated Bill of my Lord Auckland's should be eventually lost: and the approach of the Millennium seems to be as much confirmed by this act of the British Legislature as I have already stated it to have been in the House of Commons in Ireland, by the uniform taciturnity of its members when the subject was expressly started by Mr. Dobbs. See the Preface.

203. *Hail to the man whose prescient soul foresaw.*] Mr. Godwin. See his theory illustrated in the note on v. 70 of this Canto.

Rapt into future times, who traced, far hence, 205
 The perfect triumph of the moral sense ;
 Surveyed each groveling passion grow refined ;
 Marked the gross flesh fall prostrate to the mind ;
 Each lewd desire disperse ; this mortal make
 Of immortality, at will, partake : 210
 And the vile organs, still, that man disgrace,
 Needful no more to propagate his race,
 Evanish gradual, destitute of worth,
 And one joint sex, promiscuous, people earth !

213. *Evanish gradual, destitute of worth.*] From what source this profound and prophetic philosopher derived this part of his elegant theory, or what kind of form he conceives will be exhibited when all sexual characteristics shall have vanished away, I confess myself at a loss to determine. But I shall take the liberty of observing, for which I expect Mr. Godwin's most hearty thanks, that it was once an opinion by no means uncommon in the metaphysical world, that, had the first pair continued in their state of original innocence, there would have been no such fact as matrimony or copulation, and that mankind would have been propagated by some other mode: an opinion that St. Austin thought it necessary to combat by all the arguments he could muster together. Vide Barceph. de Parad. i. 25. Augustin. de Civit. Dei, xiv. 21. Paracelsus, nevertheless, was so strongly attached, at a much later epoch, to this ingenious belief, that he advanced a step farther, and maintained that Adam and Eve were originally created without sexual organs of any kind; and

Yes, thus it must be; every hour proclaims 215

Th' advancing change in male and female frames,

Virtue's bright advent;—and, tho' human laws,

With vain attempt, obstruct or aid her cause,

Alike the wondering nations shall behold,

In heaven's own hour, the mystic scenes unfold. 220

Time was, when man so dangerous seemed, the fair

Scarce deemed it safe to breathe the public air,

that these, upon transgression, sprouted out of their bodies like excrescences. Voss. de Philos. c. ix.

And it was credited by many of the Jewish Rabbis, as well as by Plato and most of his adherents, that man was at first created double, a species of androgyne or hermaphrodite, with a double number of limbs, and the twin faces turned towards each other; and that, upon the first proof of rebellion, the Almighty split the two-fold being in halves: whence each part retained an insurmountable inclination to unite itself with its fellow, and the passion of love originated. Heidegger. Hist. Patriarch. tom. 1. 85. Plat. in Sympos.

It is probable that, on the cessation of sin and the sexual system, this is the configuration to which the race of man will revert, as constituting his original make in the days of innocence. But on this subject I wait for further information from Mr. Godwin himself.

215. *Yes, thus it must be; every hour proclaims.*] Mr. Godwin is not the only prophet who has foreseen or predicted this extraordinary change in the human figure. It is thus foretold by Virgil, ecl. iv.

— redeunt Saturnia regna :
Jam nova progenies cœlo demittitur alto.

And, like a lobster, moved, from head to tail
 Cased in a coat of stout resisting mail :—
 When the stern stomacher the realms above 225
 Shut from the fingers of illicit love ;
 And the broad fortress of the hoop below
 Preserved th' important centre from the foe.
 Now, with keen rapture, every female sees
 How vain, absurd, and idle guards like these. 230
 Changed are the times ; man drops his wonted guile,
 And lights his visage with an honest smile.
 Then, too, the rectitude she feels within,
 As with a ten-fold shield, protects her skin ;
 And free, and fearless, to the liquid heaven 235
 Opes she the shape, the charms so freely given.
 No more the neck invidious kerchiefs shade,
 The waist no more the tyrant stays invade ;

234. *As with a ten-fold shield, protects her skin.*] To the same effect
 that divine poet of Spain, as he is commonly denominated, Francisco
 de Figueroa,

Mi esperanza y deseo combatian
 Una torre gentil alta y cerrada
 De muros de diamante ; cuya entrada
 Honestidad y alteza defendian.

Hoops, fleecy coats, and pockets from her hips, 239
 With studious heed, th' encumbered fair one strips;
 And forth she moves, as in untainted mind,
 So, too, in graceful nakedness refined,
 Close type of her thro' paradise who trod,
 In blooming innocence, the boast of God;
 Now doubly called such livery to resume, 245
 Since all once more is paradise and bloom.

236. *Opens she the shape, the charms so freely given.*] Nothing can be more correct or pertinent than the question of Guarini upon this subject:

Che val beltà non vista? e, se pur vista,
 Non vagheggiata? e se pur vagheggiata,
 Vagheggiata da un solo?

245. *Now doubly called such livery to resume.*] This is not a new idea: every one has heard of the sect of Christians called Adamites, who flourished in the fourth century, and were thus denominated, according to Epiphanius, from Adamus, the name of their founder; or rather, perhaps, according to Bayle, from the progenitor of the human race, who continued, as we are told in the Hebrew Scriptures, in a state of nudity till his fall. It was the doctrine of these Adamites, that, as Christ had destroyed the guilt of sin, all real believers were re-established in the primary state of original innocence, and, like Adam and Eve, ought to appear devoid of dress, and cast off the garments that were spotted with the flesh. Their chapel they denominated *Paradise*; and here, at least, they always assembled together naked: "Nudi itaque," says St. Austin de Hæres. 91. "mares, fœminæque conveniunt, nudi lectiones audiunt, nudi orant,

Not chastity and truth alone are ours,
 With lucid mien, and wreath of simplest flowers;
 Nymphs at the household porch that wait, and twine
 Around its arch the rose and eglantine; 250
 And hail the man of worth with fond embrace,
 But bar the door against each doubtful face —
 Ours sanctimonious honour, strict and true,
 Keen as the magnet, and as trembling too;
 Contempt of death, the hero's highest praise, 255
 That prompts ourselves to shorten half our days;
 The liberal purse that scorns to hoard its gains,
 And oft on toys its utmost farthing drains:
 And taste for science, that would scan profound
 Why flames are hot, and squares are never round; 260

nudi celebrant sacramenta." This sect was revived, or rather, perhaps, a similar sect instituted, in the fourteenth century, under the name of Turlupins; and again in the fifteenth century, under that of Picards; concerning which last, Bayle assures us (*Dict. Art. Picards*) that they always went naked, whether at home or abroad.

260. *Why flames are hot, and squares are never round.*] Let not the reader think I am here indulging any irreverent merriment. With respect to the latter proposition, the Cardinal Polignac, about half a century ago, thought proper to investigate it very minutely and

And pure religious zeal, and patient hope,
 And patriot fire, above the present scope
 That wing the soul, with heavenly visions fill,
 And point to times of brighter glory still.
 Doubt you such facts?—the Muse shall straight
 rehearse
 Proofs that she here attunes no idle verse;
 And force your sceptic hearts, by long review,
 To own that twice such eulogy is due.

logically; and at length he gravely determined, and with much self-satisfaction "that a round cannot become a square by the utmost efforts of man, and that every one should know there is an essential difference between these figures." *Anti-Lucr.* v. 1159.

————— Quadrare rotundum

Nemo potest: at quadratum differre rotundo

Id norunt omnes, quidque ex utroque sequatur.

And with respect to the former, the very ingenious and patriotic, or rather philanthropic Count Rumford, has lately published a Philosophical Essay for the express purpose, among other things of equal importance, of proving that "*flame is not a conductor of heat*;" and that its activity, even when impelled by the blow-pipe, proceeds alone from its impinging against the resisting body in successive eddies. *Essays Political, Philosophical, &c.* vol. ii. ess. 6.

But our present rapid progress towards perfection in all speculative and scientific pursuits will be more fully evinced in a succeeding Canto.

And first of HONOUR.—Backwards half an age,
 When JOHNSON penned his sour satiric page, 270
 He told the slumbering people he addressed
 That “ ENGLISH HONOUR was a standing jest :”
 The slumbering people started, growled,—and then,
 Too dull for vengeance, closed their eyes again. 274
 Should JOHNSON now, or bard of JOHNSON’S fame,
 Rise unabashed, and dare assert the same,
 Quick from their scabbards countless swords would
 fly,
 To prove ’twas all a libel, and a lie.

272. — *English honour was a standing jest.*] See his well-known satire, entitled *London*, v. 30.

277. *Quick from their scabbards countless swords would fly.*]

Dies rusche wort empört den ganzen saal
 Von neuem ; alle schwerter blitzen
 Das ritterrecht, das Karl in mir verletzt, zu schützen.

I once more find myself under the necessity of applying to Mr. George Chalmers for information, whether the above-cited verse of the text was borrowed from these celebrated lines in the *Oberon* of Wieland, or from a well-known passage in the still more celebrated pamphlet of his friend, the late Edmund Burke, on the French Revolution? and will thank him to insert it in the forth-coming *Addenda* to the *Appendix* to the *Supplement* of his *Apology*.

'Tis ENGLISH HONOUR spurs us into war;
 Bids us maintain the nation we abhor; 280
 Fight for the monarchy, that once restored,
 Would straight repay our friendship with the sword.
 'Tis ENGLISH HONOUR boldly that equips,
 For foreign coasts, our soldiers and our ships;
 Points out the scene where thickest dangers press,
 And valour vainly struggles for success; 286
 And, when subdued, their glory to regain,
 Plans some like project o'er some neighbouring main.
 Touch but an English toe—nay cough, or hem,
 Wink but with these, or titter but with them, 290

288. *Plans some like project o'er some neighbouring main.*] The daring and masterly skill with which these repeated adventures have been conceived, and the well merited success with which they have been attended, are known to every one: but, while those who have the honour of conceiving them are thus patriotically intent on adding to the lustre of the throne, and the opulence of the people, it might not be amiss in them occasionally to recal to mind some such reflection as the following in the *Toison d'Or* of Corneille :

A vaincre tant de fois, mes forces s'affoiblissent,
L'état est florissant, mais les peuples gémissent :
 Leurs membres décharnés courbent sous mes hauts faits,
 Et la gloire du trône accable les sujets.

Speak but a word too little or too much,
 Such now our nerves, our pungent HONOUR such,
 A friend or foe some insult here may feel,
 And dare you to the pistol, or the steel. 294

From rank to rank the high-soul'd orgasm flits,
 Thro' princes, premiers, senators, and cits:
 Some precious life is ever on the wing;
 Some public loss from HONOUR's noble sting
 Shakes every dome with dread where'er you range,
 St. STEPHEN's now, and now the STOCK-EXCHANGE.

Guardians of BRITAIN! ye, in doubtful hour, 301
 Thro' the mid air who mustered all your power,
 When wicked TIERNEY into combat pressed
 The man on whom our lives and fortunes rest;

304. *The man on whom our lives and fortunes rest.*] If it were not for the suspicion of mean and hyperbolical adulation, there is a character of the great Turenne, depicted by the late M. d'Arnaud, so truly applicable to this unrivalled statesman, that I should be irresistibly tempted to introduce it in this place. I will even hazard the ungenerous opprobrium, and my readers shall be put into possession of it:—the idol of the British nation deserves such a risk.

Toujours prêt d'immoler son intérêt au leur;
 Hardi dans ses projets, sage dans sa valeur;

Subverted nature's laws, and sidelong led 305
 The ball that else had surely struck him dead:
 Ye! who, soon after, saved from equal fate
 The brother-champion of the sister-state,
 When, fiercer still, with ampler courage steeled,
 Himself called GRATTAN to the hostile field, 310
 And, from his luckless elbow, rudely gored,
 A few red drops of peerless value poured:—
 Where'er ye dwell, in darkness or in light,
 Whate'er your order, spirits black or white,
 Take, O, benign! from Aganippe's banks, 315
 As on we stray, this casual verse of thanks:
 Nor deem that all, the tuneful chords who strike,
 Are cursed with base ingratitude alike;

*Egalement chéri du peuple et de son maître;
 Craint de ses ennemis; plus estimé peut-être;
 Courtisan sans bassesse, ainsi que sans hauteur,
 Favori de son roi, sans être son flatteur;
 Dans la paix, dans la guerre, utile à sa patrie;
 De ses soldats fougueux arrêtant la furie;
 Avare de leur sang et prodigue du sien;
 Grand ministre, grand chef, et plus grand citoyen.*

Tho' PINDAR, oft in antic flight who sings
 The vast exploits of ministers and kings, 320
 Tells not the tale ; nor PYE, whose rapid rhyme
 By just one year outstrips the race of time,
 And, while chronologists are all perplext,
 Proves that the present century is the next :

322. *By just one year outstrips the race of time, &c.*] Mr. Pye unluckily commenced his *Carmen Seculare* at a period when it was generally believed that the thirty-first of last December would close the 18th century ; and it was finished before a more minute and historical inquiry proved the falsehood of this opinion, and taught us that the 18th century had yet to include the present year before it would be completed. In this unhappy dilemma what was to be done ? The Ode was written—it was adapted to the phænomena and meridian of last New-Year's Day, and it was too much to expect that it would keep without spoiling till the next. Modern poetry is in general but an ephemeris ; and, had the inimitable address of The Lord Pybus to the Emperor of all the Russias, which, prudently attentive to this circumstance, its author had dispatched by express, reached the Court of Petersburg one hour later, it would have been condemned to the hands of the common hangman, and treated as an insolent satire instead of an honest panegyric. Mr. Justice Pye, however, pursued a wiser plan ; and, as he could not make his Ode bend to time, he was resolved to make time bend to his Ode ; and in the publication of it, therefore, prefixed, gratis, as complete a demonstration as was ever exhibited from the æra of Euclid to the day of Dr. Garnett, to prove that we have already commenced the next century in this last year of *the present*.

Bard of the laureat brow! whose downy song, 325
 Like downy couch, o'er mattress stretched along,
 So soft, so smooth, so genial to repose,
 Lulls the vext soul to slumber 'mid its woes:
 He, too, tho' back one hundred years he looks
 For choicest anecdotes from choicest books, 330
 Strings them together, and, with dext'rous thrift,
 Weaves for our liege a worthy *New-Year's Gift*:
 He, too, ungrateful, exiles from his page
 These deeds most warlike of this warlike age;
 And PITT and CARRY, like the swinish throng, 335
 Live, fight, and die uneternised in song.

Yet not in vain th' example; nor th' affray
 Useless to those just peeping into day.
 Already, see! each school-boy, 'prentice, clerk,
 Assumes the pistol, and demands the Park; 340
 Feels every breeze the fire of HONOUR fan,
 Pants for dispute, and burns to meet his man.
 See! with what terror-striking air he stalks,
 At noon, through Bond-street, or St. James's walks;

Or, if at night, with what vast swell he blocks 345
 Each play-house pass, and bellows for his box :
 With crop high frizzled, and depending glass,
 Short-sighted fop ! to spy the crowds that pass,
 Booted, and buskin'd, and with pliant switch,
 Perchance far better laid athwart his breech ; 350
 And, most tremendous ! o'er his beardless face
 Th' enormous beaver, cocked with soldier-grace,
 Aslant and edgewise confidently hurled,
 Inviting broils, and braving all the world.
 'Tis ENGLISH HONOUR that, like bottled air, 355
 Close pent within, makes thus the stripling dare :
 'Tis high example prompts th' illustrious deed,
 Like PITT to fight, or e'en like CORRY bleed ;
 And wrap the hero-scarf, and boast the wound,
 And tell the tale to crowds of striplings round. 360
 Nor honour only boast we, that to deeds
 Of noblest worth and hardest danger leads.
 Contempt of life, th' enthusiasm that binds
 Each tyrant instinct of untutored minds,

Roots out the love of being, breaks the chain 365
 Of stern oppressive destiny in twain;
 Bids us be free, command our future hours,
 And live or die at will—This, too, is ours.
 See! with what calmness, what contempt of breath,
 The sons of Newgate hear the doom of death; 370
 Mount the thronged scaffold, as the post to fame,
 Laugh at the clerk, and, cursing, die *true game*.
 Or, braver still, see yonder corps who dare
 E'en for themselves th' eternal doom prepare.
 A thousand modes, for nature kindly opes 375
 A thousand such to crown their ardent hopes,
 Try they, capricious, to relinquish life,
 Pond, poison, lead, the garter, or the knife.
 Ask you the cause? Time was when nought availed
 But public freedom, or the state, assailed; 380

371. *Mount the thronged scaffold* —————] These verses
 may, perhaps, remind many who peruse them of two couplets of
 that incomparable observer of men and manners, the facetious Butler,
 in his *Hudibras* :

Th' extremes of glory and of shame,
 Like east and west, become the same :
 No Indian prince has to his palace
 More followers than a thief to th' gallows.

When the stern patriot, deeming all was o'er,
 Mixed with the common wreck his spouting gore.
 Such UTICA surveyed; and such the scene
 That dyed with glory the PHILIPPINE green,
 When the big soul of BRUTUS took her flight, 385
 And spurned the slaves that conquered in the fight.
 Ask now the cause—Ill-luck, perchance, at play,
 The fall of stocks, a mistress gone astray,
 A captured ship, an unpropitious breeze;
 These, and events far lighter still than these, 390
 Incite them oft t' assert *the rights of man*,
 Retreat from life, and fly—where'er they can.

392. *Retreat from life, &c.*] This exalted conduct is not confined to our own nation, although the heroism it evinces, like that of every other species of bravery, is infinitely more common among ourselves than among any other people. Garcilasso de la Vega thus gives us a specimen of similar courage among his Spanish compatriots:

Es tan incomparable la fatiga,
 Que si con algo yo no me engañase
 Para poder llevalla, moriría.
 Y así me acabaría
 Sin que di mi en el mundo se hablase.
 Así que del estado mas perdido
 Saco algun bien,

What, when once wound to dignity like this,
 Is social duty or domestic bliss?
 The call of friends, or country? the despair 395
 Of him who gendered them, or her who bare—
 Now worn with years, and linked to life alone,
 Haply, by fondness for the hero-son?
 What then connubial ties? the tender claim 399
 That springs, spontaneous, from a husband's name,
 And prompts protection—rousing every nerve
 To toil for her, whose charms such toil deserve?
 Ah! what the foldings fond, the sweet embrace,
 The play, the prattle of the rising race,

403. *Ah! what the foldings fond, the sweet embrace, &c.*] Thus Homer, Iliad. N. 407.

Ουδ' ἐτι μιν παῖδες ποτὶ γυνάσι παππαζέουσιν

Ἐλθόντ' ἐκ πολέμοιο, καὶ αἰνῆς δῆϊότητος.

Whence it is probable, as Lambinus conjectures, that Lucretius drew the first hint for the commencement of his beautiful and pathetic dirge in De Rer. Nat. iii. 907.

Nam jam non domus adcipiet te læta, neque uxor

Optuma, nec dulces obcurrent oscula natei

Præripere, et tacitâ pectus dulcedine tangent.

A passage which has been copied by Ariosto in the Italian, and by Dyer, Thomson, Gray, and a variety of other poets in our own language; but, perhaps, by no one more beautifully than this last

With rival feet, and joy-distended eyes, 405
 Their sire half-meeting as he homewards flies?
 Bonds such as these, that meaner men enthrall,
 The undaunted suicide contemns them all;
 Friends, country, children, wife, no more restrain,
 And fate and nature boast their laws in vain. 410
 Nor males alone, but female forms alike
 Feel the bright shaft their tender bosoms strike;
 And dare, when once remorse or sufferings press,
 Fly to the grave, and elsewhere seek redress. 414
 No more those doubts, those terrors now perplex,
 Which, half a century since, subdued the sex,
 When BELLAMY, who fain had sunk to sleep
 Beneath the liquid bosom of the deep,

inimitable bard, who has finished the picture by the addition of a few exquisite touches of his own:

For them no more the blazing hearth shall burn,
 Or busy housewife ply her evening care;
 No children run to lisp their sire's return,
 Or climb his knees the envied kiss to share.

417. *When Bellamy, &c.* —————] The late celebrated character, George-Anne Bellamy; whose death, from the infirmities of age alone, has been lately announced in the newspapers. The incident here referred to is related at large in her own *Apology for her Life*.

Paused o'er the stony cliff her feet had gained, 419
 Restrained her wish, indulged, and then restrained,
 Till, e'en at last, too dastardly to dare,
 Fear forced her home, compelled to vital air.
 Lo! she, the champion of all FEMALE RIGHTS,
 Whose name alone to virtuous deeds incites, 424
 Renowned WOLSTONECRAFT! whom nature quaint
 Doubted to make a sinner or a saint;
 From male materials modelled first her mind,
 But soon forgot the gender she designed,
 And, by mistake, impressed th' external form
 With female lines, and passions wild and warm: 430
 Lo! she, in gorgeous panoply, appears,
 Breaks every barrier, and dispels all fears;
 Propounds the hero-cudgel for the fan,

423. *Lo! she the champion, &c.]*

'Οἷα δ' ἐν πινυταῖσι περικλεῖται Βερενικὰ
 Ἐπρεπε θηλυτέραις, ὄφελος μέγα γειναμένοισι.

THEOCR.

433. *Propounds the hero-cudgel for the fan,*

And strives to make, &c. —————] Such is the entire
 spirit and purport of her celebrated *Rights of Woman* throughout

And strives to make of every maid a man. 434

Heaven sends at length misfortunes ; but her soul,

Free-born and firm, disdains the base controul ;

Unwavering drinks the goblet ; and when this

Fails in its power t' achieve the purposed bliss,

Prone from the cliff deep plunges thro' the wave,

And twice rejects the life that nature gave. 440

Times there have been, but times of barbarous
night,

When deeds like these were heard of with affright ;

When priests denounced them from the sacred page,

And the rude law, with stern, o'erweening rage,

Profaned with stakes the suicidal corse, 445

And earthed the hero as a dog or horse.

every page : a book with which I make no doubt that every reader is acquainted.

437. *Unwavering drinks the goblet* ———] That this redoubtable Amazon twice made an attempt upon her life, we learn from Mr. Godwin's Biography of her : the latter mode he details at large, but upon the particulars of the former he is silent. It is conjectured by her friends, however, that the first method she pursued was laudanum ; but which was rejected from her stomach as soon as swallowed.

Sons of sublime emprise! ye daughters! hail!
 Fled are those times, those laws no more assail:
 Men, deeper learn'd, can now their Bible ope,
 And find no countermand thro' all its scope; 450

449. *Men, deeper learn'd, can now their Bible ope, &c.*] Various are the books which have been written on this subject, and in favour of it, though not very lately. Whence it should appear, in consequence of the increased and increasing prevalence of self-homicide, as it has been termed by one of its defenders, that the arguments advanced in its behalf are deemed altogether decisive, and require no additional strength or illustration from any one.

But the treatise here more particularly referred to is the *Biathanatos* of the well-known Dr. Donne, who was a Dean of St. Paul's during the middle of the last century: a treatise which, after pretending to canvass in a logical manner every objection the Doctor thought could be urged against it, concludes that, in definite circumstances, there is nothing in the act either inconsistent with reason or prohibited by the Scriptures. It should be stated, however, in candour to the memory of that worthy dignitary of the Church of England, that this celebrated treatise was compiled before his preferment to the Deanery, and that he never consented to its publication at any time; although it is well known he was more partial to it than to any of his poetical productions; and even in his last moments desired his friend, to whom he bequeathed the invaluable legacy of the original manuscript, to take the utmost care of it, and by no means to destroy it, notwithstanding he still confessed that it ought not to be communicated to the public.

Perhaps, in the *Bible*, there is no one text that can be fairly brought forward as a prohibition of suicide. The negative commandment, *Thou shalt not kill*, cannot strictly be said to apply to it. By Mr. Archdeacon Paley, and many others of our best expositors, this or-

And, influenced by the moon themselves, to her
 All juries now the bold exploit refer ;
 Trace, in the self-destroyed, a mortal blest
 With nobler nerves and feelings than the rest ;
 And in the lunar beam the flame they find 455
 That fires those feelings of the nobler mind ;
 And prompts to energies, and glorious acts
 That, from the vulgar, nature ne'er exacts.

Such, now, the Muse, to worth and virtue true,
 Selects to pay the laureat tribute due ; 460

dinance has been regarded as a rule of *public* duty alone, and not of *personal*. And the crime of suicide was, perhaps, never heard of at the time of its promulgation. But what then? Is there any one text that can be fairly adduced as a command to eat when we are hungry or sleep when we are fatigued? Such prohibition and such command would have been equally useless in each of these cases; since each of them is alike provided for by an express instinct of nature. The attachment to life which is interwoven in the very essence of every animal whatsoever, supersedes the necessity of any positive dictate at all, and should become as much a law of conduct as the compulsions of hunger and fatigue. And the man who can bring himself, under any circumstances, to break up the fence of his own primitive feelings and reason, and act counter to a provision thus wisely implanted within him, would not, for one moment, be deterred by any positive and extraneous prohibition, though uttered in thunders by the voice of God himself.

And such the stage, the novellist, to close

The peripetia of their hero's woes.

459. *Such now the Muse, to worth and virtue true, &c.]* Nothing can be more prejudicial to morality than that affectation of pity, in which even writers of real ability in the present day are too apt to indulge, over the victims of their own passions or misconduct. If a young man, like the celebrated Charles Blount, become enamoured of a lady whom, from consanguinity, or any other obstacle, he cannot or ought not to marry; and, in consequence of such impediment, shoot himself through the head—up starts a Göthe, perhaps, and embalms his memory and buckrams him out as the hero of an impressive novel:

Là, pour nous enchanter, tout est mis en usage;

Tout prend un corps, une ame, un esprit, un visage.

He becomes, under such an historiographer, a man of sentiment and moral excellence: his life is a series of universal benevolence, and his death a public calamity. Our feelings are interested in his illicit attachment, and we apologize for his unhappy end, instead of ana-thematizing it as a crime of the first magnitude. It is the same with respect to the young woman who, seduced and deserted by her lover, or left a widow by the untimely death of her husband, indulges such a degree of despair as drives her into lunacy or suicide. She is immediately selected, in the present day, as the subject of some plaintive ballad, or the episode of some didactic poem. The fineness of her feelings is expatiated upon,—the exquisite sensibility of her nerves: every eye that reads the story weeps over it; and those who were acquainted with her regard her as a being superior to themselves, and fondly cherish the memory of her misfortunes.

How much wiser would it be to inculcate the duty and superior heroism of subjugating the violence of our passions; of triumphing over ourselves; and of diminishing half the load of our sufferings by

O'er the sad tale the midnight audience hang
 With mute attention, and delicious pang,

the magnanimous exercise of fortitude and resignation ! How much wiser, and more beneficial to the world at large, to draw our heroes and our heroines from those who have thus acted, than from cowards who have shrunk from the contest to which they have been called ; who, without exerting an individual effort to extricate them from their misfortunes, have voluntarily yielded themselves over to insanity, or suicide ; and who, by the ruin of themselves, become, perhaps, the ruin of their families !

There certainly are instances to be met with, occasionally, of constitutions framed with so peculiar a delicacy of feeling, and of sufferings so severe and accumulated, as to render every exertion impossible ; and in which the mind must necessarily sink beneath the burden that oppresses it. Such instances, undoubtedly, demand our most cordial commiseration : but let us confine the sympathy we feel to the circle of private life, and not drag forth the unhappy victim, from the sanctity of her own seclusion, to ornament the garish scenes of a novel, or figure in the melodies of poetry. Much less let us, with false generosity, gloss over what is really a crime, and a crime of high magnitude too, through a fear of incurring the imputation of moroseness and severity of manners.

When suicide was esteemed an ignominious death, and the corse of the self-murderer denied the rites of Christian burial, few persons had the hardihood to perpetrate the horrid act : but now that the opinion of the world seems changed, or, at least, considerably softened ; now that it is scarcely regarded as an ignominious death any longer, and a jury would be charged with barbarity, who, by their verdict, should condemn the suicidal corse to the highways and hedges—half the repugnance to the commission of such an act is destroyed, and every day beholds it recurring with additional frequency.

Envy the man who thus suspends their breath, 465
And half resolve to emulate his death.

In the probation of the present life, reason is almost perpetually at variance with our passions; and if he be justly esteemed a guilty man who yields, without resistance, to the impulse of concupiscence, surely the man cannot be free from guilt who resists not the encroachments of extreme grief and despair; passions which are, at least, as predominant in their power, and often prove far more deleterious in their consequences than the most licentious indulgence of the former. The laws of morality, like those of nature at large, are founded on a system of universal antagonism: and no apophthegm can be more worthy of our attention than the precept of the Hebrew sage, "Keep thy heart with all diligence, for out of it are the issues of life."

END OF THE FIRST CANTO.

And half resolve to emulate his death.
 Envy the man who thus nobly died.

Is the position of the subject of the poem a most peculiarly
 one, with all its force, and it is in the nature of a
 man who is noble, without resistance, to the most common
 and the man cannot be free from guilt who is not the master
 means of extreme greed and desire, passion which is the
 freedom in their power, and often drive to more devotion in
 their conduct, even in the most brilliant, independence of the
 power. The law of morality, like those of nature at large, is
 founded on a system of universal sympathy; and no sympathy
 can be more worthy of our attention than that which is the
 age, and the heart with all its strength, for all its weakness
 of life.

END OF THE FIRST CANTO.